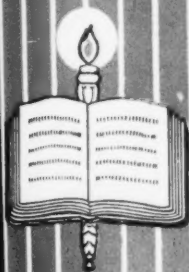




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NOVEMBER, 1953

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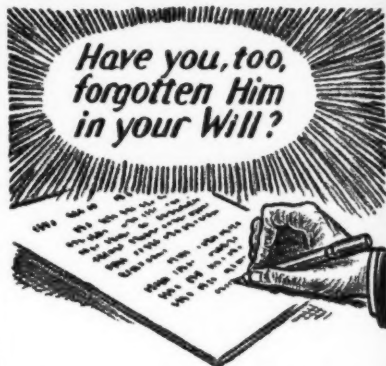
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THE CONVERTED CATHOLIC MAGAZINE

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Vol. 14

November, 1953

No. 9

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THE PLEASURE OF CHRISTIAN LIFE

*"He maketh me to lie down in green pas-
tures; he leadeth me beside the still waters."*

Where shall I find words enough thread-
ed with light to set forth the pleasure of
Christian life? David, unable to describe
it in words, played it on a harp. Mrs. He-
mans, not finding enough power in prose,
sings that praise in a canto. Christopher
Wren, unable to describe it in language,
sprung it into the arches of St. Pauls. John
Bunyan, unable to present it in ordinary
phraseology, takes all the fascination of al-
legory. Handel, with ordinary music unable
to reach the height of the theme, rouses it
up in an oratorio.

Where there is a thorn, there is a whole
garland of roses. Where there is one groan,
there are three doxologies. Where there is
one day of cloud, there is a whole season
of sunshine. Take the humblest Christian
man that you know—Angels of God canopy
him with their white wings; the lightnings
of heaven are his aremes allies; the Lord
is his Shepherd, picking out for him green
pastures by still waters. If he walks forth,
heaven is his body-guard; if he lie down to
sleep, ladders of light, angel-blossoming,
are let into his dreams; if he be thirsty, the
potentates of heaven are his cup bearers. If
he sit down to food, his plain table blooms
into the King's banquet.

—TALMAGE

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EDITOR'S MAILBAG

A Prayer Partner

For a year I have subscribed to your magazine, the CONVERTED CATHOLIC, and found it well worthwhile. In fact, I have filed all my copies for future reference. Then, too, I have given them to friends to read. Protestants need to be aware of some of the things recorded in your book as much as Catholics. I am a little weary of some of the indifference of us Protestants—sometimes labeled as "tolerance." This is such a small contribution, I almost hesitate to send it—but I trust with prayer and interest, it will help promote your wonderful project.

G. W. S., Pittsburgh, Pa.

Have You Renewed?

Please renew my subscription to your magazine, the CONVERTED CATHOLIC. It has clearly revealed to me many facts I did not quite understand and now I do not want my subscription to expire. It is well worth the money we pay for it. I always try to find a few people whom I believe a sample copy will help, so I am including a few names for a sample copy. I wish to remain anonymous.

G. L., St. Louis, Mo.

Another Redeemed

Enclosing \$2.00 to help in a small way to rehabilitate ex-priests or to aid Mr. Negrini in his effort to get enough money to go to South America. My prayers go with this fine and brave man and may God bless him abundantly on the mission field. I pray also that your every need will be fulfilled. Since writer was rescued from the Church of Rome, I have a great burden for those still groping in the darkness. Your work is doing so much to bring deluded Romanists to Christ and may God's richest blessings be yours.

Mrs. D. J., Oregon City, Oregon

Our Desire to Serve

I wish to express my appreciation for the splendid articles as well as Sermons and messages in THE CONVERTED CATHOLIC Magazine.

E. A., Denver, Colo.

First Hand Information

... Being formerly in the darkness of Roman Catholicism myself I can readily understand some of the problems an ex-priest faces; they are far greater than those of a layman delivered out of darkness into the light of Jesus Christ. I trust the Lord will always supply your need and may the work continue ever till Jesus comes.

W. P., Chicago, Ill.

No Choice—Awake

There is little to choose between them (the Roman Catholic Church) and Communism; both are out for world dominion and of "their father the devil, who was a liar from the beginning." Oh! that God would shake our Protestants to be more determined to fight the enemy; we are far too apathetic, and have very poor memories.

Mrs. G. A. R., (Torrens Park,) South Australia

Pass Yours Along

Recently a friend of mine gave me quite a few back issues of THE CONVERTED CATHOLIC Magazine. They were so informative that I would like to subscribe to the magazine for one year.

Mrs. J. S., Milford, Conn.

Read—Not Filled

So glad I took the time to read your recent letter thoroughly—and was so impressed with the wonderful work you are doing.

Enclosed you will find my check for twenty dollars to help wherever the need is greatest.

I'm passing the literature on to others to read—and may they be inspired to lend a hand too.

B. M., Mt. McGregor, N.Y.

Our Thanks

I congratulate you on the good work you are doing on the magazine. You are doing more to inform and warn the American people against the wiles of Rome than all others put together.

E. P., Salem, Mass.

God and Mammon

It does my heart good to hear of the conversion of more priests to the true gospel of Christ—which you reveal in a recent folder you sent me. God bless them.

I have a Catholic husband whom I pray for constantly and four children that go to church with both of us. They enjoy Sunday School—but are forced to go to mass also—or "daddy will punish." Many times I have felt, what is the use—but I really have the renewed faith that Christ will soon open my husband's eyes. I never had peace of mind till I was able to persuade him to allow the children to go to Sunday School. I pray he may meet someone whom he would listen to and feel the situation would not antagonize him.

Please send me a year's subscription to THE CONVERTED CATHOLIC Magazine. I am enclosing a check for five dollars. The balance for your wonderful work. In the future I hope and pray I can help more. Bless you for witnessing for Him.

I. G., Detroit, Mich.

EDITORIAL



Editor

WALTER M. MONTANO



Martin Luther Film



The new feature film, "Martin Luther," produced by Louis de Rochemont Associates in cooperation with Lutheran Church Productions, Inc., is the inspiring story of the work of Martin Luther, against an authentic background of his own beloved land and times.

The editor of THE CONVERTED CATHOLIC Magazine was invited to the Los Angeles pre-release preview of this great film.

This is a rare and outstanding Protestant production, and of highest caliber.

The usual Protestant trend is to produce films for showing in Protestant churches only. The wide departure from this practice is an achievement of "Martin Luther." Both technically and dramatically the film outranks some of the outstanding productions of the Hollywood Motion Picture industries.

The characterization of Martin Luther by Niall MacGinnis is superb, although in scenes such as Martin Luther's marriage, a more appropriate background would have enhanced the solemnity and sacredness of Protestant marriage.

But these remarks are merely incidental. This is not a film for Lutherans, only, but for all Protestants. Every Protestant believer is encouraged to place it on his *must* list. The film is also a source of enlightenment for uninformed religious people.

It would be a great service to other continents, such as our Latin American neigh-

bors, if this production could be presented throughout the Spanish lands.

"Martin Luther" film must be shown everywhere—

BECAUSE its religious truths are embraced by men all over the world. . . .

BECAUSE its challenge to fight for freedom is needed by today's half-free civilization. . . .

BECAUSE men must learn to stand fast in the liberty God gave them. . . .

BECAUSE its story of courage in the cause of truth and conscience can be a mighty bulwark for all free and honest men. . . .

BECAUSE men need inspiration to seek freedom of conscience and to find complete faith in God.



National Power Policy

"Texas is destined to be the battleground whereon will be determined whether the Spanish-speaking will be either largely saved or largely lost to the Faith."

This was the startling announcement made by Bishop Wendelin J. Nold, of Galveston, according to "The Catholic Universe Bulletin," July 24th. He and Archbishop Robert E. Lucey of San Antonio, attending the convention of the Catholic Council for the Spanish Speaking, predicted "the Catholic future of America will be largely decided in the Southwest and especially in Texas."

Archbishop Lucey told the convention

November, 1953

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that if bishops, priests, sisters and layfolk work together, "there is no power on earth that can stop us."

"Let us work together," he enjoined, "and together we will make the whole Southwest a truly Catholic land and our nation a Catholic nation."

At the same time, in another Catholic paper, "Our Sunday Visitor," August 2nd, The Reverend Gordon Albion, speaking of the strength of the nuns, said, "These sisters are the backbone of American Catholicism and, because of the steadily growing proportions of Catholics in the child population of America (1,000,000 births in 1952) these nuns are training what will one day, by the law of natural increase, be a predominantly Catholic nation."

This which is happening in the field of religion today, in America, is merely a continuation of the old struggle for absolute power of the Roman Catholic Church. This struggle has become more intense because of the break-up of centralized power in the European Roman Catholic Church. After World War I the center of world power began its shift from Europe to America.

World War II was a desperate attempt of the Axis nations to stem this trend. It was accelerated, however, by their utter defeat in 1945. Today the United States has become the inheritor of the concentrated control of the politics, military might, and business of the Western world. Romanism, having failed to sustain its centralized force in Europe, by the power of Fascism, is concentrating all its efforts here in America.

American Protestants lack an awareness of the strength of organized religion in any society. For several hundred years America has been isolated by 3,000 miles of ocean from this old power-struggle of the Catholic Church for absolute control. The founding fathers learned their lesson from the disorder and oppression combined in the autocratic church and state for 1,000 years previous. These founding fathers realized that civil oppression cannot survive unless it is supported by an autocratic church.

Organized religion has always placed a tremendous weapon in the hands of men. The organization which possesses a religious monopoly in any civilization is in a

position to grasp supreme control over all other phases of life. Although civil and social leaders may not have faith in the religion, they nevertheless feel confident that amalgamation with its autocratic forces will secure their like traditions.

A religion which exercises a soul-grip on the minds of men toward both this life and the next, is in a position to exercise greater control in a political organization. Autocratic power is based on fear. Jurisdiction of fear of eternal punishment is more potent than any temporal uncertainty. It has been said that mankind is incurably religious. Even Voltaire was forced to admit in the end that if there were no God it would be necessary to invent one.

In the final analysis, the chief motivation of man's actions is the hope of salvation, coupled with the fear of being eternally lost in the next life.

The leaders of the Roman Catholic Church have always been cognizant of this hold over the lives of men and nations. The Protestants at the time of the Reformation were aware of it also. Today, largely speaking, they have lost their alertness, and consequently the urge to cope with it.

There is no doubt about the claim of the Roman Catholic Church to be the sole ruler in the world of religion, and therefore the ruler in the secular world as well. This is clearly put by Rev. Francis J. Connell in his booklet, "Freedom of Worship," which is officially endorsed with the imprimatur of Cardinal Spellman and his board of censors. It reads:

"The Catholic Church is the only organization authorized by God to teach religious truths and to conduct public worship. The very existence of any other church is opposed to the command of Christ that all men should join His one church. As far as God's law is concerned, no one has a right to accept any religion save the Catholic religion, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church."

The Catholic Encyclopedia, Vol. 14, page 765, would make this set-up of religion in the world as unchangeable as a mathematical axiom: "Just as there can be

no alternative multiplication tables, so there can be but a single religion, which, by the very fact of its existence, protests against all other religions as false."

Pope Leo XIII was thus able to proclaim in one of his encyclicals:

"We, that is I, hold upon earth the place of Almighty God."

Here, then, is the answer to the denial of religious and other freedoms by the Roman Catholic Church to all except those who follow its dictates and practice its religion.

This avowal places the Roman Catholic Church in the inextricable dilemma of being a world organization of power on one hand, and a professed teacher of the Christian way of salvation on the other, which calls for a renunciation of worldly power by those who preach it. These cannot exist together in a Christian organization. The only feasible escape for the Catholic Church would be a complete renunciation of the entire structure of its religious and political control, and the proclamation of Jesus Christ as only Saviour.

It cannot do this, unless it would follow the leadership of the Protestant Reformation. It is obvious that if the Church of Rome preached salvation-by grace through faith in Christ, it would destroy its sovereignty over the three kingdoms which are symbolized by the pope's three crowns.

It was precisely this renunciation of worldly power by Martin Luther and his associates in the Roman Catholic Church that brought about the Protestant Reformation, and the freedoms and liberties that flow from it today. It must be remembered that the real issue in the Reformation was the reassertion of Christ as complete and perfect Saviour. The Reformation was essentially a religious movement but many Protestants today have forgotten. Their forgetting has caused the confusion among their forces we see about us today.

It is imperative that we renew our devotion to the principles of Christ and our loyalty to our Protestant heritage. Our endeavor to bring all Protestants together to a common action is based on the infallibility of Christ and the direction of the Holy Spirit. More than ever before unity among

all Protestant denominations is essential; as essential as life itself.

The Roman Catholic Church finds us today with our energies scattered, our aims confused, our ideas vague, our mission indefinite and our relationship to God distant and cold. The gates of our Protestant citadels are vulnerable, and if we continue in this abstract form of action we may find the prophetic declaration of Father Gordon Albion and others a tragic realization. But the Holy Spirit who led the reformers to the rediscovery of Christ, the Church and the Bible, will, in this 20th century lead us, not only to the reaffirmation of our faith, but to a revival in all Christians, the members of the body of Christ, the holy Catholic church.



The Knights Of Columbus

In the Open Forum section you will find a letter to the editor, written by the Supreme Advocate of The Knights of Columbus. This is in regard to an article

written by one of our contributors, Dr. J. B. Rowell.

The heads of The Knights of Columbus give the editor the opportunity to express what he has already written to hundreds of inquirers who desire to know more of the facts concerning the alleged oath of The Knight of Columbus.

The fact that this oath appears in the Congressional records proves nothing in favor of, nor against, The Knights of Columbus. Anything openly said during deliberations of the Congress is automatically placed on the records.

The editor has searched for documentation that could back the assertion that this oath has been the official declaration of The Knights of Columbus, but no documentary evidence has come to his attention.

It is possible that originally some one might have found one of the Papal or Episcopal excommunications and then ascribed it to The Knights of Columbus. Part of the

alleged oath, language, and terminology is like the form of these letters of excommunication.

According to the obligation taken by the fourth degree of Knights of Columbus of the United States of America, the candidate pledges: "I promise to practice my religion consistently and faithfully."

During the 71st annual meeting of The Knights of Columbus Supreme Council, conducted this month in St. Paul, Minn., a new membership goal was estimated. "The Tablet" August 22, includes in its convention article:

"Judge Swift reported that the organization has attained 870,341 members, the largest membership in Knights of Columbus history. He added that 'our great am-



bition is to unite 1,000,000 Catholic men as defenders of the Catholic Church and of Catholic truth."

To serve the Church and obey her established doctrines and practices is also to approve her condemnation of heresy. Protestantism is a heresy in the eyes of the Roman Catholic Church.

The spokesman of the Knights of Columbus demands a retraction from the editor. In answer to this petition we can only say there is no statement in the article by Dr. J. B. Rowell either for or against the validity of the oath. It merely makes a passing reference to it. It is the mission of the Knights of Columbus to prove that this doctrine is spurious.

Communism in the Roman Catholic Church

The Roman Catholic Church has indulged in publicizing and making sensational use of the statement made by Dr. Mathews that there are Protestant ministers who are engaged in Communistic activities. Unfortunately it has been true in several cases but the appalling thing is that nobody says much about Communism among the Roman Catholic Clergy.

The Vatican sources have made us believe they are the mortal enemies of Communism and will fight them to the last expedient. But here we are, confronted by facts which prove beyond any shadow of doubt that the Roman Catholic Church can nurse Communism in its bosom. Communism has found a strategic base of operations inside the Roman Catholic fortress.

Father S. J. Lord stated in "Information," November 1952, "*Bad Catholics may well turn out to be the best material for the making of good Communists.*" He says "*The Catholic Church is the great enemy of Communism,*" and asks, "*but are Catholics the great enemies of Communism?*"

But Father Lord does not realize it is not only Catholic individuals but the Catholic Church, also, which is suspected. It is a greater danger to civilization when a man such as the Pope makes it clear that a bridge could be built between Moscow and the Vatican. The following excerpt from the Catholic magazine, "Information," August 1949, is indicative:

"Recently, when *Pravda* made its weekly accusation that the Pope had collaborated with Fascists, the *Osservatore* editors rolled up their sleeves and let fly. The Pope does not condemn Communism as a purely economic system, but because it denies God and the supernatural. That is, insofar as it is atheistic. The Pope is bound by his apostolic mission to enter into contact with any government, good or bad; in fact, he must deal even with the devil—a drastic word used by Pope Pius XI in speaking of Mussolini. The Pope could negotiate with Stalin and Tito in defense of the faithful in Russia and Yugoslavia, and

it is not the Pope's fault that he has no contact with them'."

The Pope is called the Vicar of Christ, the representative of the Saviour. This statement is startling—the the Pope could deal even with the devil—(though it be the devil in man). Christ had no dealings with such. How is it possible that the Pope could do differently?

It is now public domain that Communist cells are found among Catholics. "The Tablet," June 13, 1953, carries a column headline: "Senators Study Communist Cell Among Catholics." The article contains this pertinent information:

"Senator William E. Jenner, Indiana, said here (Washington, D.C.) the Senate Internal Security sub-committee had evidence that a special cell existed within the Communist Party to infiltrate and influence the Catholic Church.

"Two witnesses were silent on membership of the Communist Party, assigned 'to do so-called Catholic work for the Party.' Harold King, one of these members, and a teacher of commercial subjects in New York City high schools since 1930, invoked constitutional protection in declining to answer questions on the grounds that he might incriminate himself.

"Finally, Mr. King admitted he was a member of the Catholic Committee on Human Rights. He refused, though, to answer all questions pertaining to membership in a Communist cell whose special purpose was to influence Catholic policy."

In another issue of "The Tablet" July 18, further comment is made on investigation of teachers. An excerpt reads:

"Left-wing defenders coupled the name of a priest with that of Bishop Oxnam in criticizing the investigation of teachers. While this is being done in many cases as a deliberate 'smear technique,' what we need to realize is that all too often Catholics and Catholic groups actually are backing the wrong causes.

"We see Catholics and Catholic groups lend their support to causes and individuals which are known to the

thoroughly informed to be working for the abolition of religious and private schools, and ultimately for the breaking down of differences in religious beliefs as well as differences in cultures."

We hear considerable of infiltration of Communism in European Catholic countries. Examples like the following U.P. dispatch, from the "Los Angeles Times" Sept. 10, should be an alert to America, for Communism is a red sore which crosses oceans and filters through any unprotected opening:

"Pope Pius XII spoke to 200 priests who teach religion to Italy's Catholic Action organization. In his oration, Sept. 9th, he warned the priests that Communists are infiltrating the ranks of Italy's 500,000 Catholic youths and that the enemy, Communism, must be expelled."

Is it not inconsistency, and a game of cheap politics, on the part of the Vatican to play anticommunistic where this plague is not strong, and to suggest an alliance with Moscow when the interests of power-politics of Rome are menaced by the diabolical threat of Bolshevism?

"Faith, Hope and Hogan"

Catholic movie stars Bob Hope, Bing Crosby and Phil Harris, together with golfer Ben Hogan and home-run king Ralph Kiner, of the Pittsburgh Pirates, are co-starring in a forthcoming film produced for the Cristophers. Apparently it was not considered in bad taste to call the half-hour production "Faith, Hope and Hogan!"

Labor Secretary Receives Rerum Novarum Award

United States Secretary of Labor Martin P. Durkin was the recipient this year of the fifth annual Rerum Novarum Award of St. Peter's College, Jersey City, for outstanding service to labor. Presentation was made on Palm Sunday.

"The defeat of Communism," Mr. Durkin said, "can best be attained by a positive approach toward the goals laid down in Pope Leo's statement ("Rerum Novarum" of Leo XIII) rather than by being concerned with the weakness of Communism."

Up the Cup

ACCORDING to a recent study made by a group at Yale University and reported by Dr. Bertram H. Roberts and Dr. Jerome K. Myers, Catholics lead in alcoholism.

When you read the following statistics, read on—there is a startling epilogue.

"A study showing no religious group has the edge when it comes to mental health was reported recently to the American Psychiatric Association at Hotel Statler.

"A survey of mental cases in New Haven, Conn.—a metropolitan area of 235,000 people—indicated that the amount of mental trouble in each denomination is about the same percentage-wise. But there is a difference in the kind of mental disease prevalent in each.

"The report shows that psychoneuroses are a principal mental ailment among Jews, that alcoholism and epilepsy are the chief disorders of Catholics, and that Protestants are burdened with still other mental troubles.

"Catholics comprised 57.5 per cent of the population but they had 68.5 per cent of all the alcoholism and drug cases, and 71.5 per cent of the epilepsy. Schizophrenia, a form of insanity, ran slightly high among Catholics, about average among Jews, and slightly low among Protestants.

"A breakdown by national origins put the alcoholism squarely on the Irish.

"Among the Jews alcoholism was zero."

(Hollywood-Citizen-News, May 8, 1953)

So Catholics lead in alcoholism. But have you considered the margin? It may surprise you to learn this advantage is no great cause for exultation.

What is in a name—the name "Protestant"? If the above article had closed, "Among Protestants alcoholism was zero," the name could stand unchallenged.

"Protestant" a Misleading Label

We would like to speak for those who are Protestant in actuality. The following dissertation is thought-provoking; read it with an open heart.

If we permit God to be the statistician we will come up with some surprising answers. First of all He would probably declare, "Let us dispense with the name Protestant, and base our findings on a more authoritative — JESUS CHRIST." This would automatically disqualify many who go by the name.

The survey could continue among all who call themselves "Christian." In fairness to this title, its definition should be determined. Webster says: "Christian—one who adopts the religion of Christ." Hyphenated it reads, Christ-ian. If these findings are taken literally the circle narrows to the extent that alcoholics comprise a minority.

But the survey would not be complete. If God is the final authority, statistics are necessarily based on a distinctive group. Two sectors remain, both in the "Christian" category.

One division is composed of those who have attached themselves to the name of Christianity. Their sub-title would be "Professor." Mr. Professor, generally speaking, has high standards. He drinks less than non-professors. He has a higher code of ethics and morality. He is often a member of a Protestant church.

But he is no guarantee for alcohol statistics. He is the man who wears an external religion. What he actually is he still remains—whatever that may be.

The other, and final, contingent is comprised of those *IN whom the name is*. This particular "in" is alive, a pul-

sating actuality. The subtitle of this group is "Possessor." In this inner circle we find the true survey material.

No Alcoholism Among True Protestants

Mr. Possessor, in whom Christ dwells, does not mix alcohol with his Christianity. The heart in which Christ makes His home is clean in the sight of Almighty God.

If an alcoholic survey were limited to these, who cherish the name of Protestant Christianity, the results would dumbfound the world; the zero mark would be asserted. This is the goal of every true Protestant.

The survey scientists in Connecticut establish their alcoholic and other survey statistics by an outward, religious title. God is not concerned with outward profession. He looks directly into the heart. His judgment is true.

As authority, the following Word of God is offered verbatim:

"The Word of God is quick, and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the

joints and marrow, and is a discernor of the thoughts and intents of the heart.

"Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do.

"But if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him.

"Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Let us hold fast our profession."*

We are proud of our Protestant heritage. We are jealous of the name "Christian."

What is your sub-title? Professor? Possessor?

*Bible references quoted: Hebrews 3:12-13. Romans 10:9. II Corinthians 5:17. Colossians 2:6. Hebrews 4:14, 16.

Red Version of Christ's Birth

New York. The Christian Democratic News Service has obtained from refugees the text of the story of the birth of Christ, as rewritten by an author in an iron curtain country for Soviet propaganda purposes among children.

The Soviet version reads: "Once upon a time there was a couple so poor that they had no roof over their heads. Wherever they asked for shelter the capitalist lords drove them away. Their first son was born in a stall and they wrapped him in rags and placed him in a manger. Next day shepherds came to the new-born baby with gifts and a message from Russia. 'We have come from a country where poverty has been conquered,' said the shepherds. 'In Russia children grow up in freedom because there is no starvation, privation or unemployment.' Then Joseph, the unemployed worker, asked the shepherds how they found them. Whereupon the shepherds answered that a red star led them to their assistance. Then the poverty stricken couple prepared for the road. The shepherds wrapped the baby in furs and they all set out to the Soviet paradise."



WHAT WOULD JESUS DO?

HERBERT S. SOUTHGATE, D.D. *Methodist Supt., Virginia Conference*

I HAVE FOUND the converted monks and priests of Christ's Mission to be fine, sincere people, most of whom left the Roman Church at great sacrifice because conscience forbade them to continue the practices of a profession so at odds with the spirit of Jesus Christ.

Their attitude toward Rome is very similar to Jesus' attitude toward Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee; how oft would I have gathered thy children together . . ."

We should uphold them in every way, for theirs has been a hard road and they are now doing their best to reveal to America the real nature and aims of Roman Catholicism.

The test of our actions as Christians must always go back to the question, "What would Jesus do?" I believe Jesus has spoken to these men and has made them His disciples, and that even as He cried out, "Woe unto you scribes and pharisees, whited sepulchres full of dead men's bones . . ." I believe He is calling these men to cry out against that ancient church's counterpart in our modern world.

When Will Protestants Learn?

We Protestants should learn one thing and learn it fast—there will be no permanent co-operation between Catholics and Protestants. What may seem like cooperation on Rome's part today will be domination tomorrow. Rome hates democracy and there must be no appeasement if we wish democracy to continue. The Chinese say, "The only way to have unity with the tiger is to be inside him." Let us read these statements about the modern Popes as contained in the section on Church History in the "Pocket Bible Handbook":

"Leo XIII, 1878-1903, claimed that he was appointed to be the head of all rulers, and that he holds upon this earth the place of Almighty God; emphasized Papal infallibility; pronounced Protestants 'enemies of the Christian name'; denounced 'Americanism'; called the Masonic Order a 'source of all evil'; laid down as the only method of cooperation complete submission to the Roman Pontiff.

"Pius X, 1903-1914, denounced leaders of the Reformation as 'enemies of the Cross of Christ,' and Pius XI, 1922-39, re-affirmed the Roman Catholic Church to be the only Church of Christ and the reunion of Christendom impossible except by submission to Rome."

The late Dr. Few, president of Duke University, used to ask, "Why cannot men learn from history? Why does each generation make

the same mistakes others have made?" Why do Protestants have to be so naive, so blind? Why can't we learn to be loyal to our fellow-Protestants who through the centuries have suffered at the hands of Rome and even now are being persecuted by Roman Catholics in Spain, Italy and Latin America? On May 24, 1949, an article headed "Protestant Churches Persecuted in Spain" by William H. Newton (Scripps-Howard staff writer) appeared in the "Washington Daily News." On March 13, 1952 the "Washington Evening Star" carried a headline, "Anti-Protestant Wave in Spain Declared Worst in Late Years," and the "Christian Advocate" in the March 12 issue (1953) declares "Violence against Protestants in Colombia continues."

When we read such reports why can't we be loyal and true to our Protestant forefathers who struggled to give us the liberty which we enjoy in America today, and demand liberty for our brothers in these other lands? It is Rome that is keeping men in the darkness of the Middle Ages even today; she hates progress and enlightenment and yields to them only when she has to. For instance Dr. Samuel Guy Inman, an authority on Latin America, states:

"Of Latin America's 150,000,000 population, more than two-thirds of them have never slept in a bed; have never had enough to eat; have never been to school; have never had modern medical care." The greatest condemnation of the American Roman Catholic Church is its tremendous parochial school system in the United States built for the one purpose of rivalling the public school system, while to the south of us in a land so solidly Roman Catholic more than two-thirds of the population have never even been to school. No wonder that Mr. Dulles said recently that Latin America is ripe for Communism. Rome has "let us down."

Rome Has Many Faces

The writer of this article wrote a letter to the "Washington Post" at the time the Pope

threatened ex-communication to all Catholics who were Communists: "Why has the Pope suddenly ex-communicated Roman Catholics who are tainted with communism when he failed to ex-communicate the Roman Catholics who were full-fledged Nazis and Fascists, including Hitler (according to Who's Who in Germany at the time), Goebbels, Von Papen and most of the high officials in the Third Reich, also Mussolini and his henchmen? Someone has asked that question, and it is a vital one, for these men were arch traitors to the whole race. Why was a concordat made with Hitler by Pope Pius XII, while he was Papal Secretary, and which he has insisted must be maintained even to this day, while Nazi brutality was rampant in Europe and thousands of people were being put to death in lethal chambers? This was common knowledge, and so the above question becomes a very grave charge against the Vatican. Surely some explanation should be forthcoming, for if the Pope had acted as strongly against Nazism and Fascism as he has against Communism the chances are we would not have had the second World War with all of its death and destruction and heart-rending horror."

The answer which I received was, in effect, that ex-communication is reserved only for Roman Catholics who disobey the authority of the Church, and since Hitler was just an ordinary sinner it did not apply to him. The conclusion is then that Hitler did not disobey his Church!

Look Behind the "Front Men"

The Hierarchy never shows its hand—it works through Catholic Action, an organization of laymen who carry out the suggestions, if not the orders, of the hierarchy. Thus it was Al Smith who led the political forces against Prohibition, and Al Capone who led the underworld, both Roman Catholics. The most successful Fifth Column Action in history was that of Mussolini's Black Hand gang, the Mafia, which embarrassed prohibition, caused the division of a strong Protestantism, the Repeal of the 18th Amendment, the weakening of confidence in the Constitution, which Americans thought was impregnable, and the Depression of the thirties, all of which enabled the Catholic Church to launch its campaign to "make America Catholic." A gloved hand can deliver a knock-out blow as effectively as a bare fist.

Today Senators Joe McCarthy and Pat McCarran together with Budenz and Elizabeth Bentley, all Roman Catholics, are constantly attacking the U. S. Department of State, endeavoring to create hysteria and fear and to make it subservient to the Vatican line. The average American does not realize that the McCarran Immigration Act, apparently designed to bar Communism, in effect opens the door of the United States to the admission of former Fascists and Nazis. Also the Act states that

persons convicted of violating Nazi regulations laid down in occupied countries during the second World War may be denied entrance even though the violations were minor and caused many to suffer extreme criminal penalties.

Rome's Avowed Purpose—"Make America Catholic"

Thus Catholic Action is busy putting totalitarianism into effect in our land. The Rev. Father James M. Gillis, a Paulist priest who writes a column appearing in fifty Roman Catholic weekly papers, declared on January 24, 1953: "We Catholics would dearly love to make America Catholic . . . (but) . . . at the rate of 126,000 converts a year in the United States, it would take us too long. We must convert the world of Politics, Economics, Sociology, Business, Entertainment, Congress, the Department of State and the Executive Branch of our Government . . . The task we have set ourselves is the Catholicizing of our country. That task is not impossible. In Russia there are only 3,000,000 convinced Communists in a population of 180,000,000. We are 27,000,000 among 150,000,000 . . . compared with what the Communists have done, compared with what the primitive Christians did, our task is easy."

The attacks then on the State Department, the public schools, the colleges and universities, and the threat now of attacking the clergy are all in line with this policy to make America Catholic through intimidation. It resolves itself into a struggle between totalitarianism and democracy, between the Reformation and the Counter-Reformation, between true religion and superstition, between enlightenment and the darkness of the Middle Ages.

As It Was in Christ's Day

Of course there have been many good Roman Catholics such as St. Francis, St. Teresa, Father Damien et al, and there are many today, but these good people are the ones who make clean and attractive the outside of the cup which within is full of all manner of evil and excess. When one deals with the Roman Catholic Church he is dealing with a totalitarian regime the members of which may be allowed much temporary latitude, but they "fall in line" when the whip is cracked.

Jesus Christ, the Prince of Peace, condemned in no uncertain terms the hypocrisy of the church of His day: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like whitened sepulchres which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness . . ." Matthew 23. I believe He would say the same thing to the Roman Catholic Church today—in fact I believe He is saying it through the priests of Christ's Mission, through the splendid organization known as Protestants and Others United for Separation of Church and State, and through individuals.



"MARTIN LUTHER," a full-length feature film with a running time of 103 minutes, was produced by Louis de Rochemont Associates in cooperation with Lutheran Church Productions, Inc., on location in the towns, castles, and churches of West Germany. The film deals mainly with the religious issues involved in the Protestant Refor-



To go against Conscience is neither Right nor Safe

By Irving Drutman

mation. It is the story of the work of a man, Martin Luther, his efforts for reform, his excommunication, and the developments that led to the origin and growth of the Protestant Movement. Careful research of European and American documents of Roman Catholic and Protestant writers formed the basis for the script. Much of the dialogue was culled from historic documents. For dramatic structure and purpose, dialogue, sermon material, and a few characters in the authentic story were telescoped.

In the 16th century the lands and people of Central Europe comprised the Holy Roman Empire, a strange and mystical commonwealth which compelled allegiance both to Emperor and Pope. Powerful in this political structure were the rich states and free cities of Germany whose princes and counselors commanded armies pledged to defend both Empire and Holy Roman Church. The pious believed God Himself had established dual authority for Christian man. They accepted the Emperor as ruler of life on earth and the Church as intercessor for man's destiny in the world to come. Strong emphasis was given by the Church to God's implacable judgments. Even Christ was presented as a relentless avenger and man himself so hopelessly engulfed in sin that he must live in perpetual dread of a furious God.

The "Martin Luther" film story begins as a group of law students of Erfurt University, Germany, gather in a tavern. Their host, Luther himself, announces that he is leaving the university to enter a monastery. He is searching for peace of mind and soul and cannot find it in the study of law. So, like many in his day, he seeks love and peace in the seclusion of the cloister.

Luther commits himself to a life of prayer, study, and service, but he is nevertheless haunted by the guilt of sin and the fear of God's judgment. Punishment of the body through work, fasting, and confession fail to give him peace.

In discussion with his friend and counsellor, the Vicar von Staupitz, Luther explains that his fear of God's judgment keeps him from truly loving God. The Vicar, in an effort to help Luther, sends him back to the university to immerse himself in the study of Scripture and the church fathers, and later sends Luther with another monk on a mission to Rome. There Luther worships at St. John in Lateran, prays before Catholic holy places and relics and climbs the Scala Sancta, the stairs on which Jesus is said to have walked.

Luther, upon returning to the Au-

gustinian monastery in Erfurt, continues his studies. He runs into conflict with the Prior when he suggests that Scripture be translated into the language of the people. Later, through the efforts of the Vicar and a fellow priest, Spalatin, Luther is appointed to the faculty of Wittenberg University and there earns the degree of doctor of theology.

The first major difference between Luther and the Vicar comes when the Vicar brings an array of relics to Wittenberg University for the All Saints Day festival in 1517. There is a piece of the Cross, a piece of veil sprinkled with the blood of the Saviour, and fragments of St. Jerome and St. Chrysostom. Each bestows upon the pilgrim a hundred or a thousand years of release from purgatory. Luther declares to the Vicar that Scripture says nothing about the power of relics, but rather states that man, for salvation, needs only Jesus Christ. He points to St. Paul's epistle to the Romans and declares, "Man shall live by faith—ALONE."

At this time the Archbishop of Halberstadt and Brandenburg negotiates with the Medici Pope, Leo X, for a third benefice, the archbishopric of Mainz. The financial arrangements include the sale of special indulgences in Germany to help finance the building of St. Peter's Cathedral in Rome. Representing the interest of the Pope and the Archbishop of Mainz is John Tetzel, a Dominican monk who goes beyond all good reason in hawking the indulgences. As a result of this sale, Luther decides to make indulgences a matter of debate at the university, as was customary in his day, posts his theses on the door of the church. Luther's 95 theses not only become a matter of debate at the university, but throughout all Europe. A storm breaks loose in the Church.

Support for Luther's stand on Scripture spreads. The sale of indulgences falls off and special envoys are sent to Germany by the Pope to bring peace. Luther refuses to concede or to be bargained into submission. In an effort to embarrass Luther and his followers, a

debate is arranged between Dr. John Eck, a noted Catholic theologian, and Andreas Carlstadt, one of Luther's fiery supporters. Luther joins in the debate at Leipzig where he is branded a heretic. When Luther refuses to stop his searching and criticism of Rome, the Vicar releases Luther from his vows of the Augustinian order lest he bring disgrace to the Augustinians. As Luther leaves Leipzig, he is burned in effigy. Pope Leo issues a papal decree excommunicating Luther. Luther responds by burning the papal document in the market place.

Cardinal Aleander is sent to Germany to bring Luther back to Rome in chains. Duke Frederick, however, refuses to turn Luther over to the cardinal and insists, instead, that Luther be tried before his own countrymen at the Diet of Worms, presided over by Charles V, ruler of the Holy Roman Empire. Luther expected to be given the opportunity to make a statement in defense of his position. Instead he is merely interrogated and is asked to recant. He requests that Scriptural evidence be presented to show that he is in the wrong, but none is given. He then makes the heroic statement:

"I am bound to my beliefs by the texts of the Bible. My conscience is captive to the word of God. To go against conscience is neither right nor safe. Therefore, I cannot and I will not recant: Here I stand. I can do no other. God help me. Amen."

Luther is permitted to leave the city unharmed, but immediately thereafter Charles V prepares to banish him and promises death to all who help the heretic. While on his journey home, Luther is kidnapped and is spirited away to Duke Frederick's Wartburg Castle for safety. In these days of refuge, Luther translates the New Testament for the people to read in their own language.

Meanwhile, as Rome rejects the demands for reform, the Protestant movement spreads throughout all north Europe. Monks and nuns leave the cloister. Congregations are reorganized. And, through the leadership of such extrem-

ists as Carlstadt, things get out of hand and statues are smashed, priests are beaten, and altars are destroyed. Enraged by riot and insurrection, Luther returns to Wittenberg and expels Carlstadt and tries to bring peace.

One of the nuns to leave the cloister was Katherine von Bora, whom Luther later marries. As Protestantism spreads, Luther continues to search the Scriptures and to teach and write hymns, the large and small catechisms, and scores of pamphlets.

The greatest of all efforts to unite Christendom was held at the Diet of Augsburg. Charles V called together all princes and churchmen to weld them into one united force for the sake of the Church and Empire now threatened by an invasion of Turkish armies. Luther, because of the ban, could not be present; but Melancthon, faithful co-worker and teacher, was to speak for him. Melancthon tried to win concessions for the Protestant princes and thereby compromise differences, but when this failed and the Protestant princes learned of the threat of an inquisition, they stood firm.

Chancellor Brueck reads the Augsburg Confession of the Protestant princes and theologians. Rejecting a last-minute appeal from the Emperor himself, they declare:

"We have desired only that the Church be cleansed and freed from certain abuses—not for our own sakes but for the glory of Christ and the salvation of all men of all nations . . .

"All of us have been entrusted with the word of God. We are eager for political unity, but not at the price of our faith. What you call differences, we call the heart of our faith. What you call heresy, we know to be the truth. We will not yield."

The news of the Augsburg confessions spread throughout Europe. It soon reaches the ears of Martin Luther who goes into the church to pray a prayer of thanksgiving. Quietly the people of the congregation join him there and end the film story with singing his hymn, "A Mighty Fortress Is Our God."

"The Bible,

Divine Tradition,

and 1 Timothy 2:5"

— R. LORCH —

THE APPENDIX of the official Roman Catholic Catechism states — "Not all the truths revealed for us by God are found in the Bible; some are found only in Divine Tradition.

"By Divine Tradition is meant the revealed truths taught by Christ and His Apostles, which were given to the Church only by word of mouth and not through the Bible, though they were put in writing principally by the Fathers of the Church. Divine Tradition must be believed as firmly as the Bible because it also contains the word of God." (XI, XII, XIII)

Now, if God is the author of both the Bible and Divine Tradition, it is obvious that these can never contradict each other; and if the Bible and Divine Tradition ever be found to contradict each other, then God cannot be the author of both.

Divine Tradition and 1 Tim. 2:5

The Divine Tradition of the Roman Catholic Church places Mary as mediator between Christ and men, while the Scriptures place Christ as the sole mediator between God and men. (1 Tim. 2:5)

Since the Roman Catholic Church believes that Divine Tradition and the Scriptures are both from God, she believes the following, which represents a combination of Tradition and Scripture.

"—just as no one can have access to the Father Most High except through the Son, so, in almost the same way, no one can have access to the Son except through the Mother." (Leo XIII—Access to the Son Through the Mother.—Encyclical "Octobri Mense," 1891)

"The intercession of the Blessed Virgin is naturally far more powerful than that of the other saints, for while they are friends of God, she is His Mother." "She is mediator between us and Christ," says St. Bonaventure, "even as Christ is the mediator between us and God." (Comment. in Quatuor Libros Sent., III, dist. 3, p. 1, art. 1, qu. 2.) (Mariology; Pohle-Preuss, pgs. 129, 130)

If the Roman Catholic Tradition is true,—that is, that Mary is Mediatrix to the Mediator, the mediator between men and Christ, then the Bible should state, — "There is one God and two mediators between God and men, Christ Jesus and Mary." But the Bible excludes all mediators other than Christ; for, since there is only one mediator between God and men, there cannot be any others. ("For there is one God, and one mediator between God and men, the man Christ Jesus;—" 1 Tim. 2:5)

Here, then, is a direct contradiction between the Bible and "Divine" Tradition, — therefore, God cannot be the author of both "Divine" Tradition and the Bible.

It is because the Roman Catholic Church places her Tradition on the same level as the Scriptures that her doctrines are an unholy mixture of Scriptural truth and traditional imaginations; for God is not the author of Roman Catholic "Divine" Tradition.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8)

SHADOW OVER THE CAPITOL DOME



By Herbert C. Holdridge

A Brigadier General Speaks His Mind

JARRED by the threat of subversive, Vatican investigation, Brigadier General Herbert C. Holdridge decided to act.

"Though I am a retired officer of the United States Army, I am still an American citizen and sworn to defend the constitution of the United States against all enemies," he states in the following letter to the Honorable H. H. Velde, Chairman, UnAmerican Committee, Washington, D. C. (March 22, 1953):

The churches of the United States are now threatened with investigation by your Committee, allegedly to expose any Communist activities. Such a proposal is, of course, subversive of the very liberties guaranteed under the Bill of Rights of the Constitution which your Committee undertakes to defend. It extends the threat of reprisal for independent thought and action into the field of religious expression. Accordingly, it is the business of every patriotic citizen to oppose vigorously any such action.

Here Is Open Subversion

Now that the issue has been raised, however, the moment is propitious for the initiation of action against an organization which constitutes an immediate and dire threat against our Republic. I refer to the Vatican, which functions under the control of the Roman Catholic Hierarchy. I take no issue with the Catholic Religion as such. I do take sharp issue with this sinister, political organization which maintains its subversive agents in every nation of the world. I present the following charges against the Vatican, for investigation by your Committee:

(1) Pope Pius IX, in his "Syllabus of Errors," condemned every freedom listed in our Bill of Rights. This stand still constitutes the official Vatican view. Every Catholic who supports it becomes a public enemy. No Catholic in public office—conscious of the fact or not—who supports the stand of the Vatican on this issue, can be loyal to his oath to defend the Constitution, and at the same time be loyal to the Vatican.

Rome Forever Interferes

(2) The Vatican has a centuries-old record of interference in the internal affairs of other

political states. It has caused more blood to flow in its political wars, hypocritically launched in the name of Jesus Christ, than was true even of Islam which openly spread religion by the sword. Its cruelty toward its own adherents was displayed in the tortures of the "Inquisition." In our day we have the historic examples of its backing of Franco in Spain, who imported Arabs from Africa to kill Catholics in Spain; of its backing of Mussolini in his rape of Ethiopia; and of Hitler in his attempted rape of the world. It insists that it is a secular state, but when called to account for its political acts of violence it has taken refuge behind the smoke screen of "religious persecution," thus playing both ends against the middle.

(3) It is motivated by its age-old ambition to establish a religious dictatorship and has never ceased in its efforts to dominate the minds and spirits of its adherents. Because of the fear of its ruthlessness our Founding Fathers left their homes in Europe to establish religious freedom in America. They wrote the principles of religious freedom into our Characters of Liberty.

Rome's Smoke-Screen "Holy War"

(4) These undeviating policies of the Vatican are of urgent significance. It has now launched a "holy war" against Communism, hypocritically in the name of the Prince of Peace, but practically as an extension of its century-old conflict for world power with the Greek Catholic Church. Whatever justification the United States may have in pursuing the course of international violence, the support of the Vatican to this end is not induced by love of our democratic institutions.

In its campaign it has used every technique of the Communists. Traditionally it has had no soldiery of its own but has called upon secular states to fight its wars of aggrandizement. Generally these have been Catholic countries. Today it has shifted its center of activity to the United States. It now propagandizes non-Catholic Americans to produce in weapons of war, finance its war and fight its war. Although this foreign, secular state owns fabulous billions of dollars of American resources, these are tax-exempt under the fiction that it constitutes a "religious" organization.

It does not contribute one cent in taxes to advance its own purposes. We thus witness the amazing spectacle of American taxpayers paying taxes to finance the subversion of their own institutions.

Control by Religious Terrorism

(5) Because of its potential threat of excommunication no American Catholic would dare challenge its dictates. Thus it is able to infiltrate its representatives into key positions of government, education, national economy, and into our armed forces. Father Edmund J. Walsh of the Society of Jesuits, has, for a generation, been engaged in indoctrinating the minds of our foreign service personnel in the philosophies of the Vatican at Georgetown University. This Priest, in his recent book, "Total Power,"* urges the prior use of the atom bomb by the United States against Russia, thus inciting to world violence.

It is for this reason that officials in high position are caught in conflicts of loyalties. If they follow the Vatican "party line," they can justify its acts on the basis of morality, and if troubled by conscience, can always be assured of absolution. In the final show-down their religious indoctrination must prevail. If any challenge this statement, let them publicly repudiate the "Syllabus of Errors."

It is for this reason that the presence of Senator McCarthy on your Committee becomes a positive threat against the freedoms established in our Bill of Rights, which he has publicly belittled.

(6) In its parochial schools it is teaching religious intolerance at the expense of non-Catholic American taxpayers, in violation of the Constitution of the United States.

(7) Admitting the threat of Communism, an equal or greater threat is that of Fascism. The blood of millions was spilled during World War II to check Fascism. The Vatican, which constitutes one of the evil triumvirate of Fascism—"Big Money," the military, and the Roman Catholic Hierarchy, almost succeeded, in our day, in destroying the very foundations of human freedom. They worked as a team in Spain, Italy, and Germany. They have now transferred their activities to the United States, and plan to use non-Catholic GIs as their military spearhead in their drive for world domination.

A Call to Moral Courage

Mr. Chairman, our Founding Fathers had the physical and moral courage to face this century-old issue of Church vs. State, and won a notable victory for their posterity. In our day we have an equal obligation, and at the same time serve the best interests of Catholics, doing for them what they are not able to do for themselves. It was a Catholic, Martin Luther, who, single-handed, challenged the might of the Vatican to force it to clean its own house. It was French Catholics, backed by devout parish priests, who overthrew the Catholic Hierarchy and the French Nobility in the French Revolution. It was Bolivar, a Catholic, who fought the domination of Spain backed by the Vatican, to establish freedom in South

America. Democracy belongs to all people, Catholics included.

It is in this spirit that I call upon you, as you charge forward to ferret out what you believe to be the dangers of Communism, to turn your attention in the direction of ferreting out the dangers of the Roman Catholic Hierarchy. Do not ignore this darkening cloud of perversion of our institutions by an organization which has openly declared its hatred of our American democracy.

\$5 CAN HELP FREE 5 PRIESTS

Over 4,000 Roman Catholic priests in the United States are now receiving THE CONVERTED CATHOLIC MAGAZINE, as a result of a recent appeal to Protestant Christians. These priests will receive, every month for the next six months, 36 pages of evangelical Christian literature slanted specifically to Roman Catholics. This is probably the first time such an extensive mailing of evangelical Protestant literature has been made to members of the Roman Catholic clergy. The appeal to Protestants which initiated this program was made by Christ's Mission editors of THE CONVERTED CATHOLIC, in a recent advertisement which appeared in many leading evangelical magazines. The ad was titled "\$5 Can Help Free 5 Priests." It explained that a \$5 gift would send THE CONVERTED CATHOLIC MAGAZINE to five priests for a period of 6 months.

THE CONVERTED CATHOLIC has been instrumental in helping many priests to find Christ as Saviour and to free themselves of the chains of the Roman Catholic hierarchy. The personal testimonies of priests who have left the Church contained in the magazine have encouraged many others to take the same path to freedom.

Dr. Walter H. Montañó, editor of THE CONVERTED CATHOLIC MAGAZINE and a former Roman Catholic monk, reports that Christ's Mission has on file an enormous list of many more priests who have as yet not received the magazine. Dr. Montañó asks for the help of all Protestant Christians in getting the magazine to these men and for prayer that many more may find salvation and freedom in Christ.

* Total Empire

HAS GOD A GRANDMOTHER?

HENRY F. BROWN



ONE MUST VISIT the Shrine of Saint Anne de Beaupre, some twenty miles east of Quebec City on the beautiful St. Lawrence River in order to see the depth of superstition to which a Bible-less religion will degrade people. From my observations I concluded that the French Canadians are as superstitious as are the Southern Italians or the Indians of Latin America. Here the church is very frank, making none of those explanations and subterfuges so common in Protestant lands. In *The Pilgrim Prayer Book*, page 11, we are frankly and bluntly told, "Rate for mass offerings \$1.00 for low masses, \$5.00 for high masses, \$7.00 for high masses with organ." The whole shrine seems to have but one purpose, that of getting money. Offering boxes are found everywhere in the great basilica. First the emotions are touched and then the pocketbook is touched.

But the blasphemy of the whole thing seems not to have touched the hierarchy's consciousness. Centuries of squabbling, haggling and debating by innumerable councils and conclaves is forgotten. In the creeds we are told that Jesus had two natures, the divine nature because He was Deity, and the human nature because He was man. Yet here these are confused and Saint Anne is called "Mother of the Mother of God" (*The Pilgrim Prayer Book*, page 70). "Saint Anne deserves the praise. She is the mother of Mary, the mother of God" (page 33). "Thou art the grand-mother of Jesus" (page 26). "Thy grand-mother Saint Anne" (page 24). The human nature in Jesus in his

incarnation is ignored and a dear old woman is made the grand-mother of God. The incongruity of the situation impressed these holy money gatherers and so they endeavor to make Mother Mary immaculate, and, seeing that that would be a bit difficult, they go back to her grand-mother and do all they can to make her immaculate also. "Is it possible for us even to imagine with what care the Son of God set about forming the body and soul of Saint Anne which were to become the dwelling place of His immaculate Mother?" (page 70), "whom sin hardly touched" (page 73). One wonders to what depths of blasphemy materialism can descend.

Mary is called "the Mother of the Eternal (who) has all power in heaven and earth. She has been called the All-Powerful Supplicant, a title which signifies that the infinite riches the Creator produces for His own Being, at the prayer of Mary become hers and are dispensed by her, at her own choice, to those whom she wishes to help" (page 70). Heaven, then, is not the seat of God's government based on justice and righteousness, but is a place where a couple of women dispense favors, influenced by their own emotions or whims.

The next step in the woman-worshipping cult of Roman Catholicism, now that Mary is dogmatically-infallibly-pronounced - immaculately - conceived - ever-virgin and bodily present in heaven, will be that she is deity! Perhaps the Pope will infallibly define a doctrine of her second coming to this earth again. Or in order to guarantee the immaculateness of her own birth will go back three or four generations and proclaim them all immaculate!

As one enters the main chapel of the basilica, on each side of the entrance is found a pyramid of crutches, braces, canes and other paraphernalia. The implication is that these were cures. No sign claims that they are. The beholder is left to draw the obvious inference. In addition to these are hundreds of cards testifying of cures: A boy swallowed a clock wheel—"Good Saint Anne

cured my eyes." Another says she was cured of cancer of the stomach. A woman swallowed her bridgework but Saint Anne cured them all. An interesting case is given in the booklet, "Land of Miracles," page 27. A three and a half year old child swallowed fifteen digitaline pills and the doctor said the babe could not survive five minutes, but the baby's mother forced down the child's throat a few rice-paper miniature pictures of Saint Anne. No sooner had she done so than he exclaimed, "Mother, I feel better." Eighteen years later the boy was still well. Miraculous indeed, isn't it? One wonders why we send men to the universities to become physicians when just a few rice-paper pictures will do the job.

Which Is Venerated—Saint or Statue?

But one must go to the "Miraculous Statue" of Saint Anne. The Catholic theory is that Saint Anne herself is the object of veneration and not the image, that the image is but the physical representation of the real Saint who resides supposedly in heaven. Yet in *The Pilgrim's Prayer Book* the prayer states "I am at the foot of thy Miraculous Statue," and on page 77 "Few prayers and sacrifices are more agreeable to Saint Anne than those which accompany the pilgrimage to her Basilica. That is why it is more especially at Beaupre that her power and her bounty shine forth." The image there is called "This Miraculous Shrine" (page 28), and "This blessed Shrine" (page 58). So the physical image itself does have personality and does have power. Were it simply the Saint in heaven one could remain at home and ask this saint for privileges and save the tremendous expense of traveling across the continent to this out of the way place.

Let us notice the origin of this power according to *The Pilgrim Prayer Book*. "Saint Anne received some of the healing powers of her divine grandson. Wherever an invalid turns to her, he can be sure that he may hope to receive wonder-working intervention" (page 74). "I well know that there is no sickness,

no infirmity which thou canst not cure" (page 19). "Saint Anne has the power needed to conquer all the enemies of our temporal or eternal happiness. There is no sickness in the architecture of our bodies which she cannot repair, no moral distress which she cannot succour" (page 69).

A Strange Contradiction of Teaching

Yet the booklet, *The Land of Miracles*, page 8, says, "Many indeed have come to beg for their physical healing at the foot of the Miraculous Statue. Many of them have been heard and answered, but most have gone homeward with their sickness and infirmities." Strange, isn't it that, having all power, yet she refuses to help those who fulfill the specifications the priests prescribe for them!

Then again we are told that she must beg her daughter Mary to get Jesus to help. "Recommend this intention to thy blessed Daughter, the Immaculate Virgin. Place it before Jesus Himself" (page 20). "I need an advocate to obtain clemency for me. I beg of thee, plead on my behalf" (page 23). "Speak to her (thy Daughter) then in my favor" (page 23). "Mary cannot refuse to love thee, her blessed Mother" (page 23). "Be my advocate with God" (page 24). "Obtain for me that I may have a share in her prayers and in her favors. If thou recommendest me to her protection, she will welcome me with love. For she can refuse nothing to those from whom thou invokest her. Ask Mary to watch over me" (page 25). "Thanks to thine intercession, I am confident that my sins will be forgiven" (page 27). "What more successful way can there be to interest Mary in our lot than to have recourse to her through the intermediary of Saint Anne, her beloved Mother? If there is one voice in the whole of creation which is irresistible for the Mother of God, it is surely that of her own mother, Saint Anne" (page 70). "Vouchsafe to commend it to thy Daughter, our Mother, the blessed Virgin Mary, and lay it before the throne of Jesus, so that He may bring it to a

happy issue. Cease not to intercede for me until through divine mercy, my request may be granted" (page 84). Then Cardinal Spellman writes a little prayer in which he says, "Do tell thy Daughter and thy daughter's Son of all our needs" (page 92).

It's just a bit too confusing for us to understand who follow the simple Bible story. She as grandmother received power from Jesus Himself. "Saint Anne received some of the healing powers of her Divine Grandson" (page 74). "I well know that there is no sickness, no infirmity, which thou canst not cure" (page 19). Yet she seems to be unable to use that power, she must go to Mary and through Mary to Jesus. Imagine what a confused heaven the Roman Catholic must have. Imagine Jesus sitting by the right hand of God feeling a tug on his sleeve and his grandmother is there saying "Sonny, a French Canadian in Quebec is worshipping my bones in the chapel at Beaupre and I want you to cure his lumbago. Remember I was good to you when you were a boy, now don't you deny granny anything!" Yet that's what it says. "Grandchildren, once they have grown up, can refuse nothing to satisfy the desires of their grandmothers. It is their way of returning the thousand caresses and kindnesses that, in their childhood, they received from them. With what unutterable tenderness Saint Anne must have surrounded her adorable Grandson! There must have been nothing she would not do to satisfy His least desire" (page 69).

The Relics of Saint Anne

"The Veneration of the Relic is, after Holy Communion and Prayer, the devotion most pleasing to St. Anne and the one best calculated to obtain her favors" (page 11). The prayer given in the prayer book is "O good St. Anne, I kneel before thy relics to tell thee how much I love thee. . . . After the fragments of the true cross, the remains of thy holy body are the most precious relics on earth. When I consider that there is here part of thy body, O good Saint Anne" (page 49).

But the Catholic encyclopedia throws doubts on these miraculous bones of hers. "The supposed relics of Saint Anne were brought from the Holy Land to Constantinople in 710" (*Catholic Encyclopedia*, article "Saint Anne").

One naturally questions the power, or lack of it, that Saint Anne possesses. The basilica suffered two disastrous fires—one in 1922 and the other in 1926. One would think that this miraculous shrine containing her holy bones would be able to protect things. It is called "The most precious treasure of the church in America" (*Land of Miracles*, page 7); "this Miraculous Shrine" (*The Pilgrim's Prayer Book*, page 28). Yet it went up in smoke twice. Had it not been for the fact that the holy relics were in a vault they would have been consumed along with the other material things.

The racket of Saint Anne is long established. The first chapel was erected in 1658 by a few ignorant Breton sailors, and the first miracle occurred at that time. Pilgrimages have been made during the last three hundred years and *The Land of Miracles*, page 9 says that 25,000,000 have visited this shrine, most of them, of course, during the past 75 years.

Saints in Competition

But poor Saint Anne is in serious trouble. Her son-in-law, Saint Joseph, has had set up for him a rival business in Montreal in the Oratory of Saint Joseph. Here fifty years ago Father André began building a chapel, and, judging by the large heap of crutches, canes and trusses, he must be more powerful than his mother-in-law. And one imagines there must be considerable rivalry between the two sets of "holy priests" who are fleecing the public in these two rackets. One's mind goes to Guadalupe in Mexico, Our Lady of Carmen in Chile, Our Lady of Lujan in Argentina, Our Lady of Lourdes in France, and the latest invention, Fatima in Portugal.

The hideousness of the whole thing is that it is all based upon fiction. "It is

true that the Holy Scripture reports nothing on her life, that we would look for her name there in vain." "The Saint Called Poor" (Eugene Lefebure CSSR. Imprimi potest; Nihil Obstat; Imprimatur. George E. Grandbois, 1951). "All the information concerning the names and lives of Sts. Joachim and Anne, the parents of Mary, is derived from apocryphal literature" (*Catholic Encyclopedia*, article "Anne"). "Though the earliest form" of these apocryphal writings "goes back to about 150 A.D., we can hardly accept as beyond doubt its various statements on its sole authority" (Ibid). The tradition of Saint Anne was accepted in the occident but in the Thirteenth Century it came west. "From that time on the story of Saint Anne spread over the west and was amply developed, until Saint Anne became one of the most popular Saints also of the Latin Church" (Ibid).

Another interesting fiction occurred. A book is sold in the Shrine entitled "The Saint Called Poor." She is "poor" Saint Anne. But in the *Catholic Encyclopedia* (volume 4, page 538), it tells us that "In Nazareth there lived a rich and pious couple, Joachim and Hannah." Saint Anne was born to a wealthy family. The frank article in the encyclopedia continues, "Since this story (of Mary's birth) is apparently a reproduction of the Biblical account of the conception of Samuel, whose mother was also called Hannah, even the name of the Mother of Mary seems to be doubtful." The whole legend of Saint Anne comes in very late. "In the Orient the cult of Saint Anne can be traced to the Fourth Century."

In the purer ages of the church before these pagan legends had formed a part of what is now Catholic dogma, no such hideously blasphemous materialistic woman-cult existed. But gradually, as heathenism crept in and conversion was no longer required of church members, pagan customs have been continued among the so-called Christians, and what is now known as Roman Catholicism was developed.

OPEN



What Our Readers Say

These lines are devoted to the consideration by some of the CONVERTED CATHOLIC's competent readers of the problems which have been raised in earlier issues of the magazine. The opinions here expressed are those of the writers, and are not necessarily shared by the editors.

FORUM



LUKE E. HART
SUPREME ADVOCATE
LA SALLE BLDG.
ST. LOUIS 1, MO.

Knights of Columbus SUPREME COUNCIL

Gentlemen:

Our attention has been called to the fact that you published in the June, 1953 issue of your magazine what purports to be a part of a bogus "oath" that is attributed to the Knights of Columbus. You accompany this publication with a statement that it is "The Alleged Oath of the K. of C." and the further statement that the Knights of Columbus described it as a "bogus oath." You also state that it is to be found in the Congressional Record of February 15, 1913.

Therefore, you are well aware of the fact that this bogus document is nothing more than an alleged "oath," that the Knights of Columbus claim that it is "bogus" and you show that you have a knowledge of its being printed under circumstances which prove it to be a false, bogus and vile slander against the members of the Knights of Columbus. It is inconceivable that any person of honor who has the slightest regard for the truth would under the circumstances publish this document or any reference to it. Furthermore, it is beyond comprehension that any informed person would believe that the Catholic men of this country who belong to the Knights of Columbus would take such an obligation. Everything in our daily lives and in our record as a society proves the falsity of the alleged "oath" and yet you, who represent yourselves as followers of the Saviour and who assume to uphold His teachings, would knowingly and willfully spread this calumny against our members, your neighbors, and a group of citizens whose record and standing will bear comparison with that of any similar group anywhere.

It is almost unthinkable that you would put yourselves in a class with others who would stoop so low as to degrade your fellow citizens, hold them up to contumely and scorn and bear false witness against them. It is hard to believe that anybody who would do this would represent himself as one who preaches and teaches the gospel of Jesus Christ.

Your reference to the fact that this document was published in the Congressional Record im-

poses upon you the responsibility of knowing what the Congressional Record discloses, i.e., that this bogus "oath" was printed therein merely as an exhibit in an election contest and for the purpose of proving its falsity and the debauchery of the person who circulated it in order to make capital in a political campaign and that the Congressional Committee found it to be false and fraudulent. No one can read the Congressional Record of February 15, 1913, without knowing that to be a fact. Furthermore, no person who has the slightest regard for the truth would publish such a dastardly statement about his fellow-men, without making an honest effort to ascertain its truth and making sure that it was true before he would publish it.

For your information, I am sending you herewith copy of pamphlet entitled "Criminal Libels Against the Knights of Columbus Exposed" and which contains at page 46 thereof the report of a Congressional Committee outlining the means by which the bogus "oath" came to be published in the Congressional Record. It also contains reports by various committees, including a Masonic Committee, concerning their investigation of the matter and a record of apologies by persons who published the bogus "oath" and of prosecutions against others who published it.

I call your attention particularly to the apology by the Church Council of the Gloria Dei Evangelical Lutheran Church of South Bend, Indiana as printed on page 61 of this pamphlet and I request that you retract the statements made in the June issue of your magazine in a letter to me and that you publish the same in the next issue of your magazine. This retraction should be in the following language:

"Indisputable evidence having been presented to us showing that the alleged 'oath' which we attributed to the Knights of Columbus in the June issue of this magazine is false and fraudulent, that the Knights of Columbus do not take and never have taken such an 'oath' and that on the contrary the ceremonials of the Order uphold the highest ideals and encourage the members to love their fellow-men, we hereby retract the statements to the effect that this bogus alleged 'oath' is taken by the Knights of Columbus and we regret that we should have been misled into making such a statement."

I am expecting to hear from you with an

assurance that the retraction and apology will be made without delay.

Yours very truly,
LUKE E. HART
Supreme Advocate

Mr. Luke E. Hart,
Supreme Advocate,
Knights of Columbus,
La Salle Building,
St. Louis 1, Missouri

Dear Mr. Hart:

This is in acknowledgment of your letter of July 21.

I appreciate the fact that you are disturbed by the article in the June, 1953 issue of the *Converted Catholic Magazine*. Though I am in sympathy with your reaction I cannot feel it cause for retraction of any of its contents. The contributor, Dr. J. B. Rowell, quoted the oath of The Knights of Columbus verbatim. He made no affirmation of authenticity.

Naturally I was not pleased with the disrespectful connotation of your letter. As editor of the *Converted Catholic Magazine* I can assure you we are in conformity with all highest ideals. I only desire to publish facts as they are.

For what benefit it may be to you, and in the code of Christian ethics, I will be glad to publish your letter. It will appear in the November, 1953 issue of *Converted Catholic Magazine*, and I will include mine to you, as well.

In an editorial addenda I will comment that, "Everything said in Congress is placed in the Congressional Record." This has been my answer to the many letters received regarding the oath. I encouraged no one to accept it as true, or false. A second notation will specify that the Knights of Columbus do take a pledge of allegiance to uphold the teachings of the Roman Catholic Church.

Very sincerely,
Walter M. Montano, Editor
Converted Catholic Magazine

Greek Orthodoxy Not "Schismatic"

I have been a reader of the *CONVERTED CATHOLIC* for years . . . Your critical and clear analyses of the trends and events of the times are indeed helpful and appreciated. Thanks a lot!

However, with great surprise and almost incredulity I read (March 1953) "Greek Orthodoxy Not 'Schismatic'" on pages 94-95. To me it is remarkable beyond degree that you would print "in its entirety" an article or letter that approves, defends and praises the Greek Orthodox Church, which according to the article has almost IDENTICAL beliefs with the Roman Catholic Church—which you so constantly and correctly attack. Here is the quotation:

"At the present day it is best, perhaps, to state at the outset that the doctrinal belief of the Greek and Roman churches are IDENTICAL, except for the word 'filio-

que' which Rome added. . . . Other differences between the two churches are to be found in their practices and ritual and in their organization — all Roman additions. . . . The Greek Church has resisted innovations and remained steadfast to the TRADITIONS of the PATRISTIC ERA (emphasis added). So you may judge which is the schismatic"

The innovations (non-scriptural teachings and doctrines) did come from the "fathers" and the other ruling fathers (meaning of "Patriarchs" from Greek, as "Popes" from Latin). The Greek church CANNOT claim Scriptural backing for their "identical" doctrines any more than the Roman church can.

In your little introduction to this letter that you printed you said, "the word 'schismatic' must always be considered as relative." And yet, from the absolute standards of the Scriptures, as a basis of true doctrine, can the Greek church be anything but schismatic (Liddell and Scott, p. 1517, schisma—division of opinion, cf. John 9:16)?

EDITOR'S NOTE: Mr. Procos' letter was a Greek Orthodox rebuttal to a reference by this magazine to his church as "schismatic." Naturally, from the Greek point of view the Roman church was the "schismatic" one. This is why we affirmed that the use of the word "schismatic" must always be relative—depending on one's point of view. The point of view of THE CONVERTED CATHOLIC magazine was not changed by printing Mr. Procos' letter. Every church that is not Scriptural in its doctrine and practice is "schismatic" as far as we are concerned.

Is there not more than just a "relative" division of opinion, i.e. schizma, over the following doctrines of the Greek Orthodox Church?

- (1) Belief and teaching of tradition as equally authoritative to the Bible, often contradicting the Bible. See Mark 7:1-13.
- (2) Refusing the Bishops and higher clergy the right of marriage accorded the lower clergy. See I Timothy 3:2 and Titus 1:5-7.
- (3) Liturgy (similar to mass) for the dead and living as an aid to lessen their sufferings in the after-life and shorten this period. See I Corinthians 11:23-26; Luke 16:19-31.
- (4) Praying to Mary and the saints as mediators. See I Timothy 2:5 and John 14:6; also Acts 4:10-12; Hebrews 7:25; I John 2:1.

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(5) Confession of sins to priests and priestly absolution. See Psalm 32:5 (31:5 in the Roman Catholic version). The Lord's prayer teaches us we should ask God to forgive us our sins. See Luke 11:4.

(6) Icons bowed down to, kissed, etc. See Exodus 20:4, 5; Deuteronomy 5:8, 9; Isaiah 44:9-20, 42:8; Romans 1:23.

(7) Priests as a special group of clergy. See Ephesians 4:11; Titus 1:5, 7 and Acts 20:17, 28. Instead Christ is our unchanging, compassionate, holy and only High Priest. See Hebrews 7:22-28.

There were other errors and misleading statements in this letter by G. Procos of Los Angeles, Calif. A few of these follow:

"The Greeks were also the first to accept Christianity."

Facts: Scripture clearly indicates the first few thousand converts were Jews who came to Jerusalem to worship (Acts 2).

"It was Greek thought and philosophy which created the doctrines and theological structure of Christianity."

Facts: Greek thought and philosophy had nothing to do with the CREATION of doctrine and theology. The Holy Spirit is the source of our doctrines and theology and He spoke through the Apostles, who were all Jews (converts to Christianity), except for Luke. Even in his case we would not consider him as the source, but rather the channel of the Holy Spirit.

"The Greek Church . . . forbids the use of graven images in the church; permits its priests to marry . . ."

Facts: However, icons in the Greek church are accorded the same type of treatment that images receive in the Roman church. If a priest ever hoped to become a bishop or patriarch he would, by Greek Church law, only be considered if unmarried and single. These (Mr. Procos') statements leave false or misleading impressions.

The statement is made of the Greek churches that each "uses its national language in the liturgy . . ."

Facts: The Russian, Ukrainian, Carpatho-Russian and other Slavic churches use the Slavonic language in their liturgy. The Slavonic is a dead and unspoken language, but has the official ecclesiastical approval as does the Latin with the Roman Church.

"All these churches are in full communion with one another."

Facts: The American Greek Orthodox

churches are not in communion with the Moscow Patriarch, as he is considered under the control of Communists (and is).

Speaking of the "schismatic" Eastern churches, the writer states that these churches receded "from the Mother Church, but without loss of communion, an example of the democratic and tolerant spirit which generally characterizes the Greek Orthodox Church."

Facts: The "Mother" church was not the Greek Orthodox, but the early church in Jerusalem. And speaking of the democratic and tolerant spirit, he would appear again to be in error. Wherever the GREEK ORTHODOX are in a majority (as in Russia, in pre-communistic days) they persecuted dissenters of all groups alike, burned the Scriptures and imprisoned or exiled preachers of the gospel, as Romanists do.

Of course there is much truth in the statements of his letter, and that may be why it gained such ready approval. But a half-truth, half-error is the worst kind of error, for the common people can be very easily misled by this type of thing. To let this letter stand unanswered would seem to be an injustice to the truth.

The differences between Roman Catholicism and Greek Orthodoxy are minor and insignificant, just as the writer himself has said. The Greek Orthodox do protest against the Pope, but they have their own ruling fathers and otherwise they differ little. I am one of the CONVERTED ORTHODOX!

Respectfully,
J. E. K.
Binghamton, New York

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Seize Protestant Children for Confinement in Roman Catholic Orphanages



UNDER direction of the Catholic Bishop of Manizales (Colombia), government officials of the Department of Caldas seized two Protestant children, July 7, 1953, and committed them, without their mother's knowledge or consent, to the Roman Catholic Orphanage of San José in Manizales. The mother of the children has repeatedly sought their release, but her requests have been ignored by Departmental Officers. Meanwhile, the Judge of the Juvenile Court in Manizales says he has the authority to seize all Protestant children in Caldas.

Church in Manizales, where their mother is a baptized member. Their pastor, the Reverend Pedro Loaiza, states that they were good students and were making normal progress under the religious instruction of the church school.

During the week, Abraham and Obdulio attended the "Francisco Marulanda" Public School, one in the third grade, the other in the second. The principal and teachers of the school put constant pressure on the two boys to attend Catholic Mass in the parish church on Sundays and Feast Days. They were ridiculed in class for being children of Protestants and taught that they would go to Hell with the heretics unless they became Catholics.

On July 7th when the boys did not come home in the afternoon, Sra. Morales went to the school to look for them. Abraham's teacher told her that the boys had been in class that afternoon, but that he had not seen them since. That night, worried, she called the school principal, Sr. Fidel Ramírez, by telephone. Sr. Ramírez said he was responsible for the children during school hours, but not at other times.

Priest Admits Lie

The next morning, Sra. Morales, genuinely alarmed, called on the principal at his office. "Return to the Virgin," he told her, "and your children will be given back to you. Leave that Protestant religion and you will have everything you need." He then admitted to the distraught mother that he had turned the boys over to a Jesuit priest the previous day. In justification of his act he told her that Abraham and Obdulio wanted

Objects of this "legal" kidnapping are Abraham and Obdulio Morales, sons of the widow Maria Ignacia Morales whose husband was murdered three years ago by Roman Catholic fanatics. Abraham (age 12 years) and Obdulio (11 years) are two of Sra. Morales' family of 11 children. Three of the older sons are working men and contribute to the support of their mother and younger brothers and sisters. The family residence is in the Manizales suburb of San Ignacio. Abraham and Obdulio, small for their age, are quiet, well-mannered boys, and were content in the home which their mother made for them. They attended the Sunday School of the Protestant

to make their first confession and receive first communion from the Catholic Church, and that since she was preventing their taking that step he had put them in the hands of the Jesuit fathers.

Sra. Morales was not to see either of her children again until August 2nd. By that time she had discovered that they were in the Catholic orphanage. After much difficulty, the mother was finally allowed to see her children, but only in the presence of the Mother Superior. The children, terrified by the nun, said nothing to their mother, but wept in her lap. When Sra. Morales asked for the return of her children, she was told that they had been sent there by the government and must remain.

The Truth Will Out

On August 10th Obdulio escaped from the orphanage and reached his home. To his mother he related that Sr. Fidel Ramírez, the Public School principal, had urged him to run away from home and had taken him, together with his brother, to the Center of the Jesuits where he had turned them both over to Father Guzmán. Father Guzmán had then taken the two of them in a car to the Orphanage of San José. The child told his mother that he did not want to return to the institution, that Abraham was also trying to escape, that they were often hungry there, that they were frequently beaten, and that on July 16th they had been forced to take first communion from a Catholic priest.

That afternoon, while the mother was away for a short time, a police detective came to the house, searched it until he found Obdulio, and carried him away by force. Dinah, a 14-year-old sister of Obdulio's, was nearby and heard the boy screaming for his mother as he was led away.

When two days later, Sra. Morales petitioned the Judge of the Juvenile Court, Arturo Montoya Calderón, to free her boys, the Judge insisted on questioning her about her religion instead of attending to her plea. He asked her why she had apostatized from the

teachings of the Roman Pontiff and accused her of attending the Protestant Church solely to get free food. He demanded the names of her other children and ordered her to bring Dinah to him for questioning. After abusing the poor woman for her Protestant beliefs, he ordered her to leave, saying as he did so that he had authority to seize all Protestant children in the Department of Caldas.

On August 12th, the Señora and a friend informed Commandant Cote of the National Police in Manizales of the theft of her children. That officer told her that he could not attend to things like that. With a friend she then went to the Army headquarters of the Battalion Ayacucho. Lieutenant Santos, after hearing the woman's story, sent an officer to the Catholic orphanage to investigate. The officer returned with the report that the children were unhappy in the orphanage, that they often went hungry and were whipped, that they wanted to return to their mother, and that they had been taken to the orphanage by the priest, Father Guzmán. The Army officers told the Señora that since the priest had taken the boys there, nothing could be done about it.

The next day, Sra. Morales, in company with a Protestant friend, called on the Governor of the Department of Caldas, Dr. Fernando Londoño y Londoño. After she had explained the situation to the Governor, he called Father Guzmán by telephone and asked him for information. After hearing Father Guzmán's version, the Governor turned to the Señora and said that since she had expelled the two boys from her home and had refused to feed them, they had gone to seek help from the Catholic priests. The mother remonstrated that such was not the case, but the Governor silenced her. He said he had listened to what Father Guzmán had said, and that he believed the Priest more than he believed her. The Governor then dismissed Sra. Morales and her friend, refusing either to help her or to hear her account of what happened.

The Orphanage of San José, in which Abraham and Obdulio Morales are being held, is directed by nuns of the order of The Little Sisters of the Poor of San Pedro Claver and is under the supervision of Mother Superior Ana Luisa de San José.

Jesuit Father José Ignacio Guzmán when questioned about the seizure of the boys readily admitted his part. Early in July, he says, the school principal had told him of the two Morales boys who were being prevented from taking their first communion by their mother. Father Guzmán informed the Bishop of Manizales, Father Luis Concha, that an apostate Catholic mother was interfering with the religious development of her children. The Bishop told him that the Sra. Morales, having been baptized a Catholic and never having made a public disavowal of her Catholic faith, was yet a Roman Catholic, no matter what steps she had taken in joining the Protestant Church. Since the two boys had been baptized in the Catholic Church she could not be allowed to violate their Roman Catholic consciences. Bishop Concha then sent Father Guzmán to the civil authorities to ask their assistance.

Legal Kidnapping?

After Dr. Arturo Montoya Calderón, Judge of the Juvenile Court in Manizales, had heard Father Guzmán explain Bishop Concha's wishes, he dictated an authorization for the confinement of Abraham and Obdulio Morales in the Catholic Orphanage of San José. According to Father Guzmán, the government, by Colombian law, is bound to protect the religious consciences of the boys against the influence of their mother. Since she is an apostate Roman Catholic, the State is obligated to take her children away from her.

This medieval concept of the power of the State over children of Colombians who leave the Roman Catholic Church is an outrageous violation of the fundamental right of parents to bring up their children according to the dictates of their own conscience. The abduction and arbitrary detention of Abraham and Ob-

dulio Morales was carried out under the direction of a reactionary and intolerant form of Roman Catholicism in utter and complete disregard for the articles of the Colombian Constitution and of the United Nations Universal Declaration of the Rights of Man.

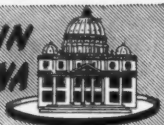
The procedure has been a pseudo-legal process from beginning to end, based on lies and misrepresentations. No opportunity for a fair hearing has been given to Sra. Morales. She has not been tried for neglect of her parental duty. By Army, Police, Juvenile Court, and Governor she has been ignored and rebuffed. Her elemental right to raise her own family has been flagrantly abused. In the meantime, the tender minds of Abraham and Obdulio are being subjected to a "brain-washing" calculated to turn them from the Protestant Christian faith and their mother's teaching.

Legal Murder?

Three years ago, Sr. Obdulio Morales, his wife and eleven children were living happily on their Colombian farm. Abraham and Obdulio Jr. were only nine and eight years old respectively when a gang of eight Roman Catholics came to their home and seized their father. They shot him five times, and as he died they shouted, "This is for being a Protestant!" After admonishing the mother and children to leave the Protestant heresy and become good Catholics, they forced them to bury the body of Sr. Morales in the patio of their house and then to abandon their farm.

In the files of the Evangelical Confederation of Colombia, covering over a thousand cases of religious persecution during the past five years, no more repulsive and shameful act can be found than the abduction of Abraham and Obdulio. For María Ignacia Morales the Gospel has brought freedom and release. It has also meant blood and tears. Her husband is dead and two of her boys stolen from her. Shall not free men everywhere, be they Protestant, Catholic, or Jewish, cry, "Shame," and force an end to this violation of a poor widow's family?

ROME'S ROLE IN POLITICAL ARENA



Recent Concordat Between the Vatican and Spain

FRANCIS J. KIEDA

IT IS SURPRISING to learn of a concordat between two harmonious entities, the Roman Catholic Church and the Spanish Catholic State. The latter has recently cooperated closely with the Roman Church in banning Protestant minorities from exercising their natural rights of religion.

Obviously the Roman Church desires to secure her position in the Spanish realm, presumably to assure the smooth operation of her political machinery there. It seems the Roman Church envisages certain problems and intends to make sure Franco, and his successors, will do her bidding.

What is a concordat? Specifically it is a pact by which the State grants privileges to the Catholic Church, and recognizes its standing and rights within a State. The Church pledges its support to the government.

Such agreements are necessary at times to avoid misunderstanding, or friction, between civil, political and religious matters. Frequently controversy has been manifested between the Church and Catholic States concerning the mutual limits of their respective jurisdictions. When this occurs, an understanding is established on special matters (Leo XIII).

More than 50 concordats have been drawn up since the year 1107, the majority of them in the nineteenth century.

Rome Takes Over Spain

On August 27, 1953, the Roman Catholic Church and Spain signed a concordat which declares that *Roman Catholicism is the sole religion in Spain*. It guarantees religious teaching in Spanish schools. Above all else the concordat allows liberty of worship, even to Protestants and the followers of other religions.

The Vatican Secretary of State attached his signature to this concordat after 19 months of secret negotiations which established an agreement. The text of the document comprises 36 articles. Special privileges are conceded to General Franco and the Spanish Catholic Church. *Franco becomes an honorary canon in Saint Mary Major's Basilica in Rome.*

The Spanish language is now official in procedures of beatification and canonization, as adhered to in the Congregation of Rites.

The first article of the concordat reaffirms that the Catholic faith "continues to be the sole religion of the Spanish nation," in which there are 29,000,000 Catholics and 20,000,000 Protestants.

Protestant "Private Worship" Tolerated

The sixth article declares that the Spanish constitution remains in force. It adds, "no one shall be molested because of his religious beliefs and the private exercise of his worship." The

article is silent regarding the public exercise of religion on the part of minorities.

A Vatican authority was asked whether the concordat authorizes a ban against public meetings of Protestants. He replied, "The concordat regulates the relations between church and State. The Spanish State fixes its rules with respect to questions touching on the toleration of non-Catholic cults." These rules are self-evident in view of what has transpired in respect to religious minorities in Spain during recent years.

According to Spanish authorities their constitution "consecrates the principle of tolerance without compromising Catholic unity and the religious peace of the nation." We ask, then, what principle of tolerance is consecrated? It is not tolerance of those evangelical groups who desire to preach the unadulterated gospel of our Lord and the apostles.

But Protestants May Not Speak

Several months ago Cardinal Segura, Archbishop of Seville, Spain, urged severe suppression of Protestant activities within his domain. And Alfredo Cardinal Attaviani, Romanist canonist par excellence (ecclesiastical law expert) supported, in an address, the following views of the Spanish Cardinal:

"The Church recognizes the necessity with which rulers in some Catholic countries may be faced with granting a degree of tolerance to other cults. Grave reasons may require this. But tolerance is not a synonym for freedom of propaganda which foment religious discord. Nor which alters the secure and unanimous possession of truth and of religious practice in countries such as Italy, Spain and others."

On another occasion the same Cardinal said, "Now if there is any certain and indisputable truth to be found among the general principles of public ecclesiastical law, it is the truth that the rulers in a state composed almost entirely of Catholics, and consequently and consistently governed by Catholics, have the duty to influence the legislation of the state in a Catholic sense."

How, then, can there be room in these countries to spread the gospel? How can we tell of salvation through the precious blood of Jesus, shed for us on Calvary? Shall we stand by while the Roman Catholic Church bans religious freedom among nations where her majority power is able to quell evangelism? Not if we will battle in prayer. A Protestant concourse, on its knees, can free the "Good Tidings" to the ends of the earth!

WILL PRESBYTERIANS MERGE?

A plan to realize organic union of the Northern Presbyterian (2,483,000 members), the Southern Presbyterian (702,000) and the United Presbyterian (220,000) churches has been drafted by a joint commission of the three bodies and forwarded to pastors and church leaders for comment, criticism and suggestions. If approved, the merger would create a church of about 3,500,000 members to be known as the Presbyterian Church in the United States.

The Presbyterian Church gave common men experience in intercolonial, representative Church government which proved to be an impetus toward American democracy.

For ten years prior to the Revolution the Presbyterian Synod and the Connecticut Congregational Association met an-

nually to prevent the appointment of an American bishop by the Church of England, so great was their fear of the union of the Church and State. Presidents Francis Alison of Pennsylvania and John Witherspoon of Princeton championed the cause of freedom, the latter being the only minister to sign the Declaration of Independence. Two Presbyterian laymen, Elias Boudinot and Charles Thompson, served as president and secretary respectively of the Continental Congress, and George Duffield was one of its chaplains. Numerous Presbyterians held other positions of leadership in the American Revolution, and several participated in the Constitutional Convention.

November, 1953



LUTHERANS TOLD NOT TO MARRY CATHOLICS

The Lutheran Church, Missouri Synod, declared here that marriages of Lutherans with Catholics are 'diametrically opposed to the eternal truths of God,' and called upon its pastors and congregations to take 'firm but evangelical' action against them. A resolution, one of 104 adopted by the meeting here, struck out against the fact that the Lutheran party to a mixed marriage must take preliminary instructions from a priest, and must promise to rear children born of the marriage in the Catholic faith. It said that this is a sinful promise and 'condemns unborn children to the soul destroying religion of anti-Christ.'

This stand was taken by the delegates representing the 1,900,000 members of this conservative church. Should not all Protestant denominations adopt such a forceful position? But many of our Protestant churches today consider the Roman Catholic Church as friendly.

VIRGIN MARY'S SASH REPORTED UNEARTHED

Discovery in Syria of a sash believed to have been worn by the Virgin Mary was reported recently by Archbishop Mar Athanasius Yeshue Samuel of the Assyrian Apostolic Orthodox Church.

News of the discovery, he said, was contained in a letter from Mar Ignatius Ephrem I, Syrian patriarch of Antioch and all the East. The sash was said to be located in a fragile glass case beneath the altar of the centuries-old Church of Our Lady of the Girdle of the Virgin Mary, in Homs, Syria. The glass casing disintegrated at touch, the letter said.

The assertion was also made that church leaders, in April, uncovered a document written in the Aramaic language in use at the time of Christ. The letter specified that the sash was buried beneath the church altar.

There had been an ancient legend that the sash was somewhere in the church, which was built in 59 A.D. It had been altered several times, but the altar had remained in place 1,894 years.

BABIES BY THE HALF DOZEN

From now on, mothers who have six or more children will have their babies free at St. Anthony Hospital in Oklahoma City.

Sister Mary Agnes, superintendent, said 3,500 babies are expected this year, and under the new policy, about 60 will have their bills marked "paid."

The Catholic hospital wants to encourage large families.

POPE ERECTS NEW AFRICA HIERARCHY

Pope Pius XII has established a Catholic hierarchy in East Africa covering the territories of Kenya, Uganda and Tanganyika. Four new archdioceses and 18 dioceses have been erected in the area. This is the third hierarchy set up in Africa by Pius XII in three years. In May 1950 the Pontiff established the hierarchy in West Africa. Eight months later he created the hierarchy of South Africa, replacing the missionary system of vicariates. In his latest act the Pope made Uganda, Kenya, and Western Tanganyika separate provinces with Rubaga, Nairobi, Tabora and Dar-es Salam as their Metropolitan Sees. Catholics in the area now number two million.

SKULL OF MARTYR ON DISPLAY

The Associated Press from the Vatican City informs that the skull of St. Lawrence, a most precious relic of the Roman Catholic Church, was exhibited in the Church of St. Anne, commemorating the martyr's feast day. St. Lawrence was burned alive in the 3rd century by order of the Emperor Valerian. The skull was solemnly carried to the church from the Vatican chapel where it usually rests.

Leave the dead to bury their own dead!

IS THIS WHY THE REDS ARE AT THE AUSTRIAN DOOR?

Roman Catholic sources inform: "It seems in Austria, the farther you get from the cradle, the farther you get from God. More than 95 percent of all babies born in this country were baptized Catholics. In the 1951 census, 89 percent of all Austrians said they were Catholics. Only 54 percent, however, married in the church. Only 43 percent made their Easter duties. And even practicing Catholics averaged only 18 Communion a year."

The facts, as reported from Austria, might well be duplicated in other countries. These Catholic people naturally are puzzled when their own religion has so little meaning to them.

U.S. ATTORNEY WATERS MARRIES IN LOS ANGELES

U.S. Attorney Laughlin E. Waters and Miss Voula Davanis of San Francisco were married August 22 by James Francis Cardinal McIntyre. The double-ring ceremony was performed privately at the Cardinal's residence with only relatives and near friends invited.

Waters, 39, newly appointed U.S. Attorney here, and Miss Davanis, 28, a legislative counsel, met in Sacramento about three years ago while

he was in the Legislature as a representative of the 58th Assembly District. The bride now plans to resign her position as a legislative counsel, he said.

MOVIE GLAMOUR WEDDING

A glamorous movie star, a handsome doctor, a cardinal and a pope, some Saturdays ago, gave Hollywood a wedding that would be difficult to duplicate on film. Ann Blythe became the bride of Dr. James V. McNulty at St. Charles Borromeo church in the San Fernando valley.

It was the film capital's most glamorous wedding in years. James Francis Cardinal McIntyre of Los Angeles, wearing gold and red vestments of his high office read the ancient ceremony. As the Cardinal finished the marriage ceremony he broke the ritual to read a personal message of congratulation from the Pope, who bestowed the apostolic blessing on the couple. More than a score of priests and monsignori were in the sanctuary. Roman pomp and Hollywood sensationalism go hand in hand.

ROMISH REVIVAL IN TENNESSEE

A recent issue of *America*, Jesuit weekly, carried an article by Jerome Breunig entitled "Catholic Revival in Tennessee." A report of a Catholic campaign in Putnam County (R.C. population 176) disclosed some interesting techniques:

"Since Catholics are almost rarities and Catholic terms and practices so strange in that part of Tennessee, the members of the parish made special efforts to present the meanings of things Catholic to their Protestant neighbors in language familiar to them. For instance, when a mission was to be held, a large sign on the parish lawn announced a 'Catholic Revival Meeting.'"

The copy for the ad in the local paper read: "To Our Friends Not of Our Faith: It is the custom in the Catholic Church, as in your church, to have a series of meetings, occasionally, the purpose of which is to strengthen our faith and refresh our belief in the teachings of our Lord and Saviour, Jesus Christ, and to remind us of the moral laws of God. We call this a Mission. You may call it a Revival."

If Roman Catholics are really interested in revival, we suggest that instead of using the word deceitfully they turn to II Chronicles 7:14:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

NIMITZ DAUGHTER TO BE NUN

Miss Mary Nimitz, blond 21-year-old daughter of Fleet Admiral and Mrs. Chester W. Nimitz, will enter a convent soon to become a Catholic nun. Miss Nimitz' parents are Protestants.

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REPORT TO READERS



PERON ORDERS PROBE OF PROTESTANT MISSIONARIES

President Peron's government named a commission to investigate the question of whether Protestant missionaries in Argentina endanger national defense along the frontiers and in special security zones.

Roman Catholicism is the official state religion in Argentina, but the government has created few obstacles to major Protestant missions in the past. The last published census showed fewer than 311,000 Protestants among the country's 17,000,000 inhabitants.

Religious circles in Buenos Aires believe the investigation decree is aimed particularly at smaller non-Catholic groups, as Mormons, Seventh Day Adventists and Jehovah's witnesses. It was apparently not directed at larger Protestant groups.

The investigation will be in charge of the foreign ministry, and the National Defense Ministry will have a representative on the commission which must submit a report within 120 days.

The commission may recommend outright suppression of any missions it considers undesirable. It may also suggest means for keeping complete control of all missionary activities along the borders with other countries and in areas considered important to national security. The investigating body also may recommend converting some Protestant mission schools to rural or agricultural schools."

Is not this movement of President Peron indicative of the Roman Catholic Church when it gains control of the majority? Its aims seem clear when we consider Colombia, Spain, Italy. Even in this country the newspapers reveal the inroads the Catholic Church is making upon our religious freedom, upon our democratic way of life.

FORBIDDEN BOOKS

"The Roman Catholics are forbidden, under pain of sin, to read books listed in the Vatican's 'Index Librorum Prohibitorum'—the index of forbidden books," says "Time" magazine, in a review of Roman Catholic priest Redmond Burke's book "What Is the Index?" "He has written a short and brisk guide to the church's position on reading.

"Pope Pius IV issued the first Index in 1564. A Congregation of the Index was established at the Vatican seven years later, with the sole job of judging what books were dangerous enough to be forbidden.

"The latest edition of the Index (1948) lists 4,126 titles—all of them books banned since 1600. Many of the names it includes must have popped up on Father Burke's old University of Illinois reading lists. Among them: Voltaire, Kant, Montesquieu, Descartes, Spinoza, Anatole France, Emile Zola, John Stuart Mill, Francis Bacon, Hugo Grotius, Gustave Flaubert, Maurice Maeterlinck.

"The twelve classes of books which Catholics are not to read include: non-Catholic editions of the Bible, books attacking Catholic dogma, books defending 'heresy or schism' books which 'discuss, describe or teach impure or obscene matters.' A volume fulfilling any of these specifications, whether it was published before or after 1600, is as fully banned as if it were mentioned by name. Many books, therefore, that to Catholics obviously fit one of these classifications are not even mentioned in the Index, e.g., John Calvin's "Institutes," D. H. Lawrence's "Lady Chatterly's Lover."

"Since 1900 the Church has banned only 255 books, most of them theological works."

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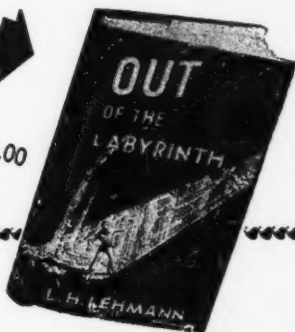
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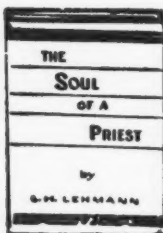
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